



And yet each unshed
leaf is loathe to go...

**Lutheran
Herald**

October 18, 1960 • Vol. 44 • No. 42

When the Year Turns

Here in these woods the trees are burnished gold,
And Autumn's mellow quietness drops low.
Here in these woods the heart grows brave and bold
For the unknown tomorrows it must know.
Leaf falls on leaf as summer's work is done,
And whether winter winds break soon or late—
We who have known this warmth of Autumn's sun
Know winter winds can never penetrate.

And yet each unshed leaf is loathe to go—
And yet each leaf would linger in its form—
And suddenly the bitter, chill winds blow.
God, shelter us against the coming storm!

—Melva Rorem

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Lutheran Heritage

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Official organ of The Evangelical Lutheran Church in America
Published weekly by Augsburg Publishing House
426 S. 5th Street, Minneapolis 15, Minn.
E. Haugan, General Manager; Albert E. Haugan, Circulation Manager. Subscription price: \$3.00 per year. Postage paid at Minneapolis, Minn. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minn.

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The Christian and Politics

By Philip L. Roe

How should a Christian react to political problems? What are his responsibilities in political action? These questions are important and all of us should be trying to find answers to them.

There are limitations, both in ideals and achievements, which the Christian will face because politics concerns the actual, not the desired. To quote Ernest Lefever, politics is the 'art of the possible,' as Bismark said, political ethics is the art of achieving morally justified objectives within this realm of the possible."¹ Many times the Christian isn't choosing between the good and the bad, but between the lesser of two evils. The rules of the political game have been set up and the Christian, while constantly trying to improve them, must play according to the rules if he wishes to accomplish anything.

At the same time the Christian must expect at times to give up chances of political advancement and success if faith demands it. He will be caught between the compromising factors of faith and fact. The Christian's political activity must remain a tension between the two factors. Faith will provide his ultimate loyalty and the standards he will follow. Fact will provide the situation in which he must work.

Our Ultimate Allegiance

The Christian approach to politics is important. While he is viewed as a hopeless sinner, we must constantly be striving for the good, for improvement. Because of this, the Christian politician views the world as potential. As Christ treated him with love, mercy, and grace, the Christian politician must try to guide his actions along these lines. Although Christianity doesn't provide a blueprint for action, it does offer a transcendental standard which is twofold.

Our ultimate allegiance is to God. At the same time self-love takes on new depth. Whether we are dealing with an individual politician, a region of the country, a special interest group of the nation, our self-love becomes a controlled self-love in that we don't consider only immediate and specific self-gain, but total and

long range interests. These long range inclusive interests must be interpreted in light of development of self-dignity and freedom as God meant man to have them. Be it person or people we must beware of our self-interests becoming simply self-lusts.

The Creative Task

Finally there is the Christian obligation in political life. Politics is power for a purpose. It exists only to complete some task, gain some goal or reach some end. Many times in decision making we can't say one side of the argument is completely right. No one political party nor one economic system is *the* Christian plan. Neither socialism nor capitalism, neither the Republican party nor the Democratic party can be totally equated with Christianity. Indeed, most often in politics, both sides have much to merit their acceptance and much to deserve their rejection. Yet it is always our moral obligation to decide which we think is the superior solution to the problem.

Sins of inaction can be just as bad as sins of wrong action and concerning politics, this is the sin of which far too many sincere Christians are guilty. They don't want to dirty their hands or taint their reputations so they avoid politics entirely. They fail to realize that the Christian must work with politically given factors in each specific problem. In politics as in all of life the Christian is working with imperfect men under imperfect conditions to attain imperfect goals.

Christ has told us we are to be in the world but not of the world. We are in the world in that we are to work to carry out His will. As Bishop James A. Pike has stated, "God means us to be creative. We are given this privilege of being co-sharers with Him in the task of finishing the universe . . . according to His plan. Genesis reminds us that God is reducing chaos to order. This too is our task."² This creative task requires political as well as spiritual activity. If we wish to follow God's will, we must enter into life. The Christian in striving to be a saint must take the chance of being a sinner. This is an ethical imperative as well as a fact of life.

¹ Ernest Lefever, *Ethics and United States Foreign Policy*, p. 10.

² James A. Pike, *Doing the Truth*, p. 35-6.

Through the Eyes of a Malagasy Reporter

Under a laymen's volunteer services program, called **WORLD BROTHERHOOD EXCHANGE** (see *Lutheran Herald*, Aug. 23) this dentist and his family went to Madagascar for the summer months, 1960, to set up a dental clinic at Manambaro near Ft. Dauphin. The work which Dr. Dorrance L. Anderson was able to accomplish and the appreciation which missionaries and Malagasy felt are here expressed by Dr. Ralph Bolstad, missionary doctor of the ELC.

If Southern Madagascar had American newspapers, or any newspapers for that matter, these are the stories that would have been seen these days, viewed through the eyes of a Malagasy "Roving Reporter."

DENTIST COMING

Fort Dauphin, Madagascar, May 30—The *News* has just received word that an American dentist will soon arrive to work at the Manambaro Hospital. This has been rumored for years, but nothing tangible has shown up until, as we reported, a month ago, shipping papers for dental office equipment arrived. Exact dates of arrival and length of stay are still uncertain, but the *News* will keep you informed.

"ANDY" AND FAMILY LAND

Fort Dauphin Airport, June 15—Andy, Betty, Mike and Tom were greeted by a "cheering" crowd of Mala-

gasy and missionaries as they stepped from the Madagascar plane at noon today. Cameras clicked every corner to cover this memorable occasion. As every reader of the *News* knows, Andy is the first missionary dentist to work in Madagascar. On interview, Andy expressed an eagerness to "get to work" at Manambaro. This Roving Reporter has a molar that is driving him to see Andy professionally.

EQUIPMENT ARRIVES

Manambaro, June 21—"Minimum of breakage" was the smiling Andy. Equipment by the truckload (one truckload is) arrived at the Manambaro Hospital yesterday. The Roving Reporter had hoped to get his old worn clothes repaired yesterday, but Andy was still busy unpacking crates.

"I think we can make a very workable unit out of this," said Andy, looking with loving eye over the crates. It seemed to me to be piles of crating, with various



*Dr. D. I. Anderson,
his wife Betty,
and sons Mike
and Tom.*

pieces of furniture and some rather odd-looking machines.

ANDY BEGINS WORK

Manambaro Hospital, June 24—Knowing that most of its readers have aching reasons for interest in the dentist, the *News* will keep you informed on our "Andy." By luck your Roving Reporter was one of the first to try the new adjustable chair. He was hoping to see Andy use that new-fangled drill to repair that old one in the right lower, but Andy said it was too late. Contrary to what some have since said, the shot dead-end like the best "ody" or charm you've ever seen—a pain in a mouthful!

CHILDREN'S TEETH MAKE ANDY SHUDDER

Manambaro Parochial School, June 28—"More cavities than teeth," comments Andy to your Roving Reporter. "Why, one young man had 31 rotten teeth—one tooth left, and what can one use one lone tooth for?"

The past week our Andy has been making a survey of dental needs among the children and young people. Over five hundred youngsters and teen-agers have been checked at Manambaro, Manantantely, Manafiafy and Ambovombe. "Simply distressing," is Andy's view of their needs.

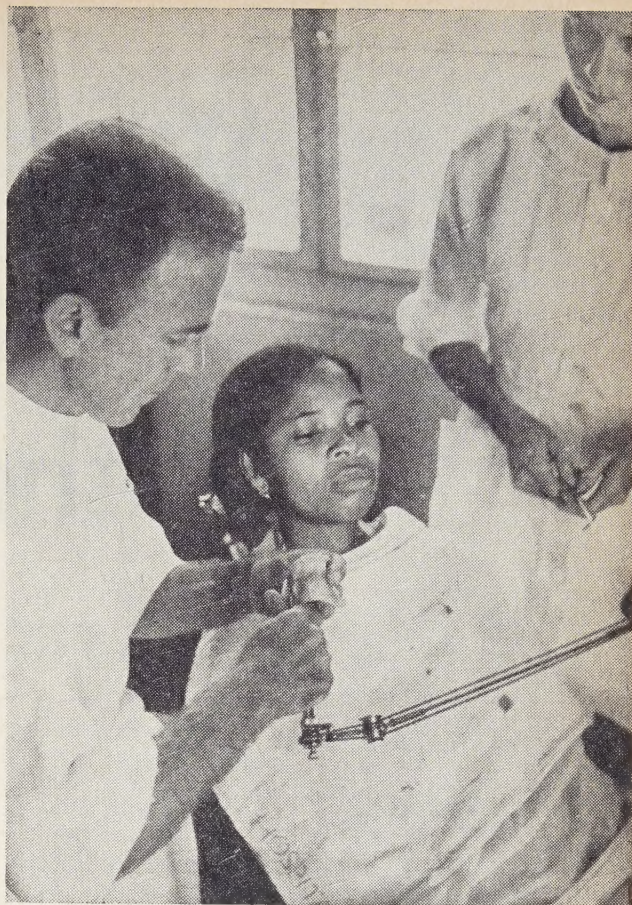
The *News* suggests that parents bring their children for general dental overhauling immediately. It is expected that Andy will return to southern California soon. Remember that even our Andy can't do everyone's teeth last day.

ANDY TELLS STORY

Manambaro, July 15—"This quart jar tells its own story," says Andy at the dental clinic. Each rotten tooth finding its last resting place here—a progress report of what were. And it's really only half the story at that. So many of our extractions are only rotting old stumps they really add to our growing collection. Just one look at this jagged mess gave this reporter the shivers and he extracted a molar on the other side aching.

TEETH FOR PASTORS' SERMONS

Manambaro, July 30—"Those flashing pearls are but one facet of the dental clinic's aid to the evangelistic work of each of the Malagasy Church," says Dr. Anderson. "Relief of pain is only one aspect of our business."



Dr. Anderson prepares partial dentures for the wife of Tiana, the church school teacher. His wife, Betty, is assisting him.

Quoting a gentleman by the name of Paul, he went on to say that a preacher with no teeth is like a bugler who can't hit the right notes—the army doesn't know whether to fight or go to bed!

"I sure wish I were used to these extra things in my mouth so I could thank our Andy properly," commented the Pastor to your reporter.

CHURCH FATHERS THANK OUR ANDY

Fort Dauphin, August 27—We of the Malagasy Lutheran Church in Southern Madagascar are saddened to hear that Dr. Anderson and family left for home today. Our Andy is not only "our" dentist—he is our friend and a Christian brother.

Just before he left, Dr. Anderson received from the church president a letter expressing the church's deep appreciation for all that had been done physically and spiritually for them.

The *News* feels sure that it is expressing the hope and prayer of all its readers in looking forward to frequent visits by such God-fearing, proficient, friendly men.

Why Am I a Lutheran?

By Roy A. Maltby

Dear Pastor:

A few weeks ago when you closed the morning sermon by asking, "Why are you a Lutheran?," I started some serious thinking. Here, Pastor, is my answer to your query.

Several years ago it would have been impossible to answer this question. As most people do I would have had to say, "Because I was raised that way." However, I had to have a more specific reason. Today, I can finally give such reasons.

I am a Lutheran because I believe God is one divine essence in three persons, Father, Son, and Holy Ghost. I believe man is not a product of an evolutionary process. I know man was created an intelligent and moral being with a body and soul. I know in his present state man is no longer innocent and holy. Rather, he has fallen to sin. I believe man's only assurance of salvation is through Jesus Christ.

The Reasons

I agree that sin is a transgression of the Divine Law. That because of the guilt attached to sin man is subject to eternal damnation and death. I believe all who accept Christ as Savior, through faith, are justified in the sight of God and made heirs to salvation. Also, I accept only two sacraments—baptism and communion. I definitely believe in a life here-after, in the virgin birth, and in the second coming of Christ.

Finally, I believe that in His infinite mercy God solved to save mankind. That our divine redeemer appeared in Jesus of Nazareth who perfectly obeyed the law of God and, who died to save us from our sins.

These are partly the reasons I am today a Lutheran. Yes, "I was raised that way." I was baptized and confirmed in the church. However, this mere fact does not constitute the whole story of why I am a Lutheran.

There Is More to the Story

When I asked if I could join another church they told I had to first complete confirmation. My mother rightfully believed a child could not make a wise intelligent choice without being able to make a comparison. This comparison was possible only through the knowledge acquired through training and association. My parents did not agree with the popular philosophy of the day: "I will not force Johnny to go to church. He can make his own choice when he grows up."

After my confirmation I remained a Lutheran for two years. I then let it be known I wanted to make a change. Because we wanted to be able to worship in our family we made the change together.

For six years I remained outside the Lutheran Church. During this time I attended two other Protestant denominations. In both I taught Sunday school, sang in the choir, and was a leader in the youth groups.

was nineteen I received a "Local Preacher's License" in one of these denominations. This required intense study and examination.

This license was given to the pre-seminary students. It allowed us to serve as supply ministers. We preached and conducted regular services. We could not, however, administer the sacraments. But, this was a factor in my decision to go into the Christian ministry. It was this wonderful experience that helped me to make a definite decision to do this.

However, I did become more and more confused as time passed by. I was shocked to find such a great lack of training, understanding, and common knowledge among the youth and adults. To help correct this I started teaching the children the Lord's Prayer, Ten Commandments, and the most popular and well known Bible verses.

At first the parents objected to the home work I sent to their children. Finally, they did realize that the children were actually hungry for this information. They felt that the more I gave the more they demanded.

Finally, I had to make a definite decision. My Junior year in college was about over and I had to decide where I was going to a Seminary. This meant I had to choose between the Lutheran Church or another. I was already pre-enrolled in Boston Theological Seminary. However, if the Lutheran faith was my choice I knew the Lutheran seminary was where I should go.

A Happier Life

I prayed and I thought I realized my confusion was caused by the clergy disagreed among themselves. This was not only confusing but it did help me to realize that my Lutheran background and training was a real part of my life. It was where my roots were the deepest and I was the steadiest.

One evening in my room at the university I was trying to explain the responsibility of good church membership. One of my classmates asked me to write down what I thought were the fundamental requirements. My list was like this.

1. You must be willing, by virtue of your baptism, to be transformed according to the will and purpose of God.
2. You must remain steadfast in the Christian faith and fellowship.
3. You must exalt the Church and make sacrifices for her support.
4. You must be obedient to the Lord's command: "Go ye and make disciples of all nations."

After everyone left I read my list over to myself. I realized I was not doing all of these things either.

All of a sudden I could clearly see that my original objections to the Lutheran Church were not important. Even though I thought I could find a more liberal attitude toward how to live a Christian life, an easier way of life, and a happier life, I decided these things were of little importance after all. I had learned the hard way that fundamentals are by far of greater importance. These were the things that allowed you to have a happier life.

A Greater Gain

I had learned that a philosophy, rather than a religion, a doctrine which emphasized good deeds instead of Jesus Christ as Savior just was not enough for me. In trying to accept this way I had learned what real unhappiness was. Instead of finding happiness, content, and security I had found nothing but the opposite.

Some might say this was an unfortunate and terrible experience for me. It is true that it was frightening but I did gain more than I lost. I found out what I believed and why. I learned something that many people never find out. I learned to appreciate my faith, to enjoy a personal security I might never have found. I suddenly stopped assuming and started living.

Now, for the first time in my life I can enjoy and confidently live my religion. I can stop taking for granted my religion and start appreciating it. This is why I am a Lutheran. These are the things I believe and why. I tried another way but discovered it was not for me. My faith no longer creates any conflicts between beliefs and personal or public life. My every need and desire is satisfied.

*When I assume that God may be—
Trusting where I cannot see,
His love then helps my soul to sing
A song of praise to Christ my King.*

*When I assume that God may be—
My heart makes room, O God, for thee,
For faith so fills this cup of mine,
It changeth water into wine.*

*When I assume that God may be—
Then lo, as Friend, my God finds me!
O loving God, my Father dear,
My dearest Friend in heaven and here!*

*And I assume that God may be—
Because that truth in Christ I see,
Assumption now to faith gives place,
For I see God in Jesus' face.*

L. M. ZIMMERMAN

A Mission Field in New Jersey

By Ronald T. Eng

Few projects sponsored by Lutherans in Hudson County, New Jersey, have been as exciting as the Lutheran Parochial School in Jersey City. Although this hodgepodge of grubby industrial communities directly across from lower Manhattan Island boasts no less than thirty-three Lutheran congregations, this most urban of New Jersey's counties has never been known as a center of progressive Lutheranism.

In fact, a pall of despair has often settled over the church's work here. Pastors and congregations have grimly watched their members flock to the suburbs, their neighborhoods deteriorate and the strength of the Roman Catholic Church become almost overwhelming.

Yet there are signs of life. Hudson County Lutheranism is beginning to stir. Several congregations have added fulltime parish workers to their staff. Serious studies to determine the future role of the Lutheran Church in Hudson County are being made. Congregations are banding together in youth work and summer children's programs. The magnificent new St. John's Lutheran Church was constructed last year, a symbol that the church intends to stay in the city.

Unusual cooperation across synodical lines is found as congregations face problems none can effectively meet by themselves. The Lutheran Parochial School is a prime example. Eight congregations, representing three synodical bodies, own and operate the school.

Five are United Lutheran congregations—Christ, Zion, Our Savior and Calvary of Jersey City; St. Matthew's of Hoboken. Two are part of the Augustana Church—Bethany of Jersey City and Lebanon of West New York; Trinity of Jersey City is a former Evangelical Lutheran Church, now part of the recently formed The American Lutheran Church.

With hopelessly overcrowded public schools and an abnormally high percentage of children already enrolled in Roman Catholic or Jewish parochial schools, the need for a Lutheran elementary school seemed obvious. A small band of interested pastors and laymen planned over a year for a school.

Even the most enthusiastic supporters of this movement led by the Rev. Ralph Holmin, pastor of Lebanon Lutheran Church (Aug.) of West New York, never dreamed that the school would begin its second year of operation with more than 100 children in a kindergarten and five grades.

For months, the school seemed an impossibility. Major hurdles were securing a building and a teaching staff. There was no money budgeted by the congregations for this venture. Would the parents warm up to the idea of parochial education?

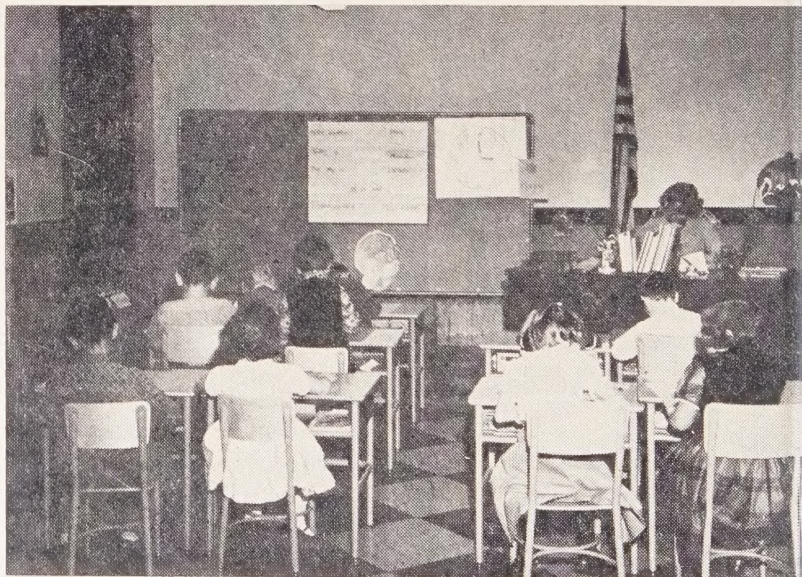
Christ Lutheran Church, a United Lutheran Church with a large physical plant and a dwindling congregation, was approached as a possible site for

the school. A most satisfactory agreement was worked out between congregation and school.

A target date of September 1955 was set for the opening. Dedicated church education leaders such as Miss Valteau, former supervisor of elementary education in the Jersey City school system, and Mrs. Ruth Truitt, veteran public school teacher, aided the plans. Mrs. Trenary was principal.

When school opened, 35 children were registered in a kindergarten and three grades. Miss Anita Hayes, graduate of Glasboro (N. J.) College, and Mrs. Rolf Eklund, a Texan now a member of Bethany Lutheran Church (Aug.), were added to the full time faculty. Miss Ingridnell, school psychologist for the schools and member of Bethany Lutheran Church (Aug.), served as consulting psychologist.

A most successful school year followed in which the highest educational standards were combined with a



Miss Anita Hayes of Trinity (ELC) Lutheran Church, Jersey City, with her class of first graders at the Lutheran Parochial School of Hudson County. Small classes mean individual attention for child

philosophy that permeated the curriculum. French and German were taught to the children. Local pastor assisted Rev. Rolf Mielzarek, pastor of Christ Lutheran Church (LCA), in leading chapel services.

Growth was anticipated this fall as the school entered its second year. But one expected enrollment to top the century mark! Originally, only the fourth grade was planned in the long-range schedule of adding one grade a year until a complete grammar school was built. But heavy registration resulted in a fifth grade and morning and afternoon sections of kindergarten.

Two new teachers have been employed, raising the full time faculty to three. They are Mrs. Joan Wieggers, who has a master's degree in education, and Mrs. Lester McClelland Jr., formerly City teacher. Both are young teachers who are returning to teaching this fall. Mrs. Robert Denlinger, from Christ Lutheran Church, one of the pastors of children, has been hired as the secretary.

Volunteer labor from several congregations made the extensive alterations necessary for the mushrooming school. Christ Lutheran Church purchased an adjacent house, and more room was available for expansion.

Transportation has proven a knotty problem, with a number of children missing this service each day. John Heintz, who is also school treasurer, handled transportation last year with a Volkswagen bus he purchased personally. Last month, he bought a 53-passenger school bus. Both vehicles are in operation daily.

The Lutheran Parochial School is a promising mission field. Only 54 of the children attending the school are related with Lutheran congregations. Many of these come from homes where the parent is a church member. There are even Roman Catholic children attending.

Some voiced the objection that a parochial school would be so "sheltered" that it would not prepare its children for the many kinds of people they will meet later in life. Some wonder whether it would be wise to "integrate" their children with Lutherans only.

(Continued on page 17)

FORTNIGHTLY REVIEW

This spring and summer there have been a succession of meetings in connection with the organization of the work of The American Lutheran Church. The district conventions were concluded prior to the first meeting of the new Church Council August 3-6. In that meeting it became evident that the districts have selected men who will serve their Church with marked ability and with the fervor of the Spirit.

Three days after the Church Council adjourned, there were a series of Lutheran World Federation meetings in Africa that claimed attention:

- 1) Consultation with church councils of three different Lutheran Churches in Tanganyika;
- 2) Executive Committee meeting of the Commission on World Missions;
- 3) Annual meeting of the Commission on World Mission;
- 4) Organization meeting of the Board for the All Africa Lutheran Radio Station;
- 5) Second All Africa Lutheran Conference at Antsirabé, Madagascar.

There were so many important events in these meetings and such a plethora of significant impressions that I feel compelled to share some of them in the columns of the HERALD.

* * *

The consultation with the church councils of the three Lutheran Churches in Tanganyika was occasioned by the question whether the work supervised by the National Lutheran Council should now be administered by the Department of World Mission of the Lutheran World Federation in Geneva.

What a change has taken place in these Churches since I last had personal contact with them five years ago! There are now more Africans than missionaries on the councils. The missionaries did a minimum of talking. African participation in the discussions showed spiritual concern and responsible comment.

For those who are concerned about what has been happening in the Congo, it should be observed that the African is a basically conservative person. This became evident time and time again in the discussions. But his conservatism is not defined. He is eagerly sensitive to all that may relieve him of the bondage imposed by poverty of knowledge and goods.

There is a delightful concreteness in the African's speech. It is rooted in the same colorful imagery that characterized Jesus' teachings and much of Biblical language. This was illustrated in an incident in the Uzaramo Church Council meeting at Dar-es-Salaam.

We had been discussing plans for the Dar-es-Salaam all-racial Lutheran center for which Lutheran World Action funds have been allocated. The Africans had looked forward to this project with much anticipation. Because there are always more needs than money can provide, and because the National Lutheran Council wishes funds to be used for the most essential requirements, an NLC representative inquired whether the center is as important as some other pressing needs. That started an extended evaluation discussion. It was concluded by a statement on behalf of the National Lutheran Council that action had been taken and the center would be built as soon as the architect's plans had been accepted. There was evident satisfaction among the African council members. Then a question from an NLC representative seemed about to start the discussion over again. The African vice president of the Church rose and quashed further discussion with a penetrating comment, accompanied by a twinkle in his eye: "Don't make us sick again. We have just recovered and feel good. At least (if there were to be more discussion) let's not have more sickness today."

FREDRIK A. SCHIOTZ
President, ELC

Editorial...

Wednesday, September 28. A few minutes after three in the afternoon. A hotel conference room in Chicago. A motion to adjourn, properly seconded and unanimously adopted. A closing devotion. That was it. And so the Joint Union Committee went out of existence. No, that is not quite correct. By action of the Constituting Convention of The American Lutheran Church last April, the JUC continues in existence until December 31, 1960, a moment before the new Church becomes "constitutionally operative." For that reason the officers

of the committee were authorized to act for it in case anything should come up. In case of extreme emergency it would be possible to call the entire committee together, of course.

But to all practical intents, the Joint Union Committee

Mission

Accomplished

has completed its work. As a matter of fact, the necessity for its continued activity ended when the Church Council was convened and began to function, which was in August. That was the last major board (other than the Joint Council) to begin its work. Since then the entire structure of The ALC has been operative.

One who has been attending JUC meetings since the beginning (only two missed) and who has been a member of the group part of the time, may be pardoned if he feels that the passing of this committee merits editorial attention. If what follows is a blending of news, reminiscence, and even a little sentiment—with a minimum of editorial opinion—that is understandable.

It has been an unusual committee. First because of its longevity. The first time delegations from the uniting churches met was September 16, 1949—eleven years, almost to the day, before the date of final adjournment. I know of no other special, or "ad hoc," committee that has existed for more than a decade! To some, this might seem like a criticism of the committee's work. Yet I have never been disposed to offer any criticisms on that point. Far better to make haste slowly in such matters. A philosophical taxi driver in Columbus, Ohio, has a sign in his cab which reads, "The hurrieder I go, the behinder I get." Sound sense!

Remarkable also because of the faithfulness of its members. Of the original group (then numbering only 21), eight are still connected with the committee, although several of them have retired from their full-time service to the Church and now have the status of

"advisory members." The attendance record has unbelievably high. And it need hardly be said that who find time hanging heavily on their hands are likely to be appointed to such a committee. Two, Dr. E. C. Fendt and Dr. Wm. L. Young, both ALC, have not missed a single session. In addition, I served on the Joint Committee on Polity and Organization and, to the best of my recollection, never missed a meeting of that committee either.

Only time—and perhaps a good deal of it—will reveal how well or poorly the committee has done its work. Certainly the writer is not in a position to judge objectively; he has been too close to the work for that. By and large, I believe that the work of the committee has been sound. The fact that the churches, each in turn, after careful study and review, placed their stamp of approval on the work done seems to indicate that it has at least some merit.

True, the next years are going to give the documents a thorough testing. The first one prepared and accepted, I am sure, will come through such testing with flying colors. That is the *United Testimony on Faith and Life*. This statement on doctrine and practice is one with every reading. I think it has the seed of life within it.

The same judgement may probably be rendered as far as the Articles of Union are concerned. Most of them have already been put into effect and seem to be quite workable. Actually, there has been little criticism levelled at them. They are really the bridge which made it possible for the three churches to pass over to the new with a minimum of friction.

When it comes to Constitution and Bylaws, I am sure that perfection was not reached; perhaps not even closely approached. But this may be confidently asserted: these documents *are* workable. I know of no aspect of the Church's life which will be stultified by some ill-considered constitutional provision. At some time years to come will provide ample opportunity for revisions as are necessary. I do hope, however, that future revisions, when they come, will be the result of such experience as have pointed out a "more excellent way."

At any rate, for good or ill, the Joint Union Committee has done its work according to ability according to the light God gave it. Some day there will be a successor to it. Perhaps the new committee will learn something from the old. In the meanwhile every member is happy to be able to say, "The mission is accomplished." —O.G.M.

Correspondence



Men-Ager Challenges

A recent news broadcast included an item that stated that my generation—the younger or commonly called “baby” generation—does not believe in salvation by faith in our Savior. I will not dispute this. Pastor Smedsrud conducted the poll. Not I.

The purpose of these paragraphs is to ask where the fault lies. Since we learn from our elders must the cause be that the “faith of our fathers” has become social benefit rather than personal experience?

Instead of making so much ado about membership of The ALC in WCC which supposedly would differ from our beliefs let us show what we believe in our life from day to day. Let us show our Savior. Or don't we have a prior to show? We cannot let our light be before men if we have no light.

YVONNE DALY
Hendricks, Minn.

Vote For the Man

Have been taking the LUTHERAN HERALD for years. Is it a magazine on spiritual subjects and constructive as or are we entering into politics? In writing in reference to August 9 issue, an article by James A. Bergquist.

The pastor seems to think that it is strange that the issue of religion is never mentioned at the convention and nomination process. His article isn't so much on religion as it was Kennedy, a Catholic being elected the democratic ticket for President. Inferred from the article that Mr. Bergquist thinks that from the religious standpoint it should be a Catholic for a Catholic etc.

May I remind Mr. Bergquist that religion is a real issue for the majority of Americans. Christian Americans I might add. And that they have not forgotten what it means to believe in Jesus Christ. Those same Americans are going to vote for the next President of the United States, be he Protestant or Catholic. At least the Govern-

nor of Minnesota and the Senator from Minnesota know who they want to elect and vote for and are not letting religious issues enter into it.

I also had the opportunity to view it (the Democratic convention) on television and what I saw was a different view than what Mr. Bergquist states. I saw a vast area of the auditorium with heads bowed. Where was Mr. Bergquist during this time?

I am a Lutheran and a Republican and I know that I speak for many Christians when I say that we will vote for the man who shows the most capabilities of carrying out the duties of the presidency of the United States, be he Protestant or Catholic.

KAY HAYS

Raise No Walls!

► I am glad that our church paper indicates it will not endeavor to influence the national election. I have been a bit uneasy that as a Lutheran and a Republican I might involuntarily be identified with organized religion in politics. I would not like to go through what we had in 1928, when so many times a wall was raised between lifelong friends and neighbors. In this matter, I think what a man does in the election booth should be private between him and God and his conscience.

When we consider, realistically, what we Americans may face in the future, it seems we would avoid dividing our nation on a religious issue. We must contemplate and acknowledge the inevitable conflict with Communism and its Russian promoters, and what could be even more horrible, last ditch stand against Chinese. The everpresent risk of utter destruction. And nearer home, these forces just a jump now from our own land. The rising of the world's Negroes, and that issue becoming more militant in our own land. Let all Christians keep united. Promote brotherly love.

M. A. JOHNSON
Larimore, N. Dak.

Olsson Insecure?

► Karl A. Olsson's “Bigotry with Candor” typifies a basic insecurity of personal faith that some members and officials of various Protestant denominations, secret orders etc., evinced in 1928 and reflecting in this more enlightened (?) year.

Why do we not have the confidence and firm faith of the earliest Christians who ultimately prevailed against pagan governments—we who live in a country which was founded on the principle of religious freedom?

If we would but direct the undue concern we generate over the church of Rome into the channel of strengthening our personal spiritual life, perhaps we would cease quivering with these asinine fears of the power of other religions. Certainly, if we have fully accepted Christ in ourselves and we in Him our faith will sustain us against all dangers fancied or real. We, as Lutherans, relying on the Word need to recall Jesus' words: “You would have no power over me unless it had been given you from above.”

R. J. EWAN
Los Gatos, Calif.

Olsson Inconclusive?

► Under the subtitle, ‘Of Little Faith,’ the subject, Francis Powers, seems to be used for the basis of projecting the feelings of this nation. (Lutheran Herald, Sept. 13) I'm troubled about the foundation evidence used, which doesn't seem adequate enough for me to come to the same conclusion about the attitude of our nation Mr. Olsson has reached.

Only after reviewing first hand all of the many, many details, events and activities directed by his captors, from the time of capture through confinement and until the completion of his trial, would one be able to conceive of some kind of measure of the amount of pressure this man was subjected to. Was it little pressure?

Would Mr. Olsson help me to define the limits of his article with more accuracy and certainty so I may reach his same conclusion as easily as he has done?

T. C. WEBBER
Seattle, Wash.

Deplores 'Shock Treatment'

► An exposé of hypocrisy is offered in "Light Dappled with Shadows" of the September twentieth issue. A partial solution was given in the form of an either/or statement. To thoughtful people, it has been apparent for many years that our country does not possess its once vital moral and intellectual courage. We continue to grasp at straws, whether they appear in the form of positive thinking or of intense realism. One leads to a wishy-washy humanism and the other minimizes the power of the human soul. Mr. Olsson, in reaction to the first, has chosen the second. But this presents a vicious cycle.

I do not believe that a harsh shock treatment, such as I find in Mr. Olsson's article, can waken our neurotic nation. Lawrence and Mailer come to mind while reading "The Decarnation of the Word." An insistence on realism that excludes all ideals produces spiritual flaccidity, which is the point at which Mr. Olsson's article begins.

SUSAN GUNNULSON
Cambridge, Wis.

Prevent Mental Illness

► Our new National President of the American Medical Association, Dr. E. V. Askey, stressed mental health in his keynote speech. He urged physicians to make "greater efforts toward alleviation of our ever-growing problem of mental illness." He added, "As doctors, we have a greater responsibility, not to people as patients, but to people as people."

In line with this effort at preventative medicine, do we as Christians have anything to offer? I firmly believe that in many cases we hold the key to the situation when heredity or other physical factors are not the dominant factors.

When psychiatrists tell us that emotional strains, fears, worries, uncertainties, etc., have something to do with crack-ups of personalities, are we as Christians able to assert that we are free from all sins of the mind? In our church meetings—do we always carry on in a spirit of brotherly love—or are there jealousies, hurt feelings or a race for honors, prevalent? (I know of a small church where a two-family feud is going on into the third genera-

tion). When we do lead a meeting, are we so engrossed and emotionalized as to our own presentation and behavior, that we stand exhausted after the ordeal? Yes, pride goes deep, and often hinders God's work. Moreover it leaves a mark on our personalities, as do all sins of the mind.

Then also in our homes—what are we doing to keep our sanity as cool-headed and patient Christians? Is Christ the head of all conversation and action? Is the TV atmosphere and excitement all too prevalent?

People of God, let us stir one another to talk and pray about these things. We have no business following and succumbing to prevalent world patterns.

G. J. GULDSETH, M.D.
Hendricks, Minn.

It Makes a Difference

► Does it make a difference what religion a presidential candidate may have? Many individuals and some churches too, say it is "unfair, unwise, and not warranted" to oppose a candidate because of his religion. Some label any such opposition as "bigoted."

It is our great privilege to have the freedom to worship God according to the dictates of our conscience, and thus every man has the same privilege. But when a man to be elected president of our land has a religion which receives its *directives* from a head that is both religious and political, then it does make a difference.

G. J. OSTREM
Minooka, Ill.

Alphabetical Abbreviations

► I have just finished reading Pastor John Jensen's very worthwhile article on the tasks of a District President. I think he has done an excellent job of defining the real heart of the District President's responsibilities.

I wish to object, however, to this alphabetical abbreviation, "DP." In the first place I consider it to be out of keeping with the office which the District President represents. Furthermore, I'd say we Lutherans have confused things enough with our consistent pattern of abbreviating via the alphabet.

It seems a strange paradox of American Lutheranism that we hold with

such high regard the Word of and yet we so fearfully shy away using the scriptural terms for church officers; and how at the time we speak in such endearing of our beloved Bishops of Northern Germany and Hungary. Yet we "red" at the suggestion that we the proper Biblical and ecclesiastical terminology for our American Lutheran church leaders. I for one would like to see a return to the use of term Bishop, implying as it does idea of a "Christian overseer"—that is the basic responsibility of a man we now call District President.

PAUL T. LINDSTROM
Muskegon, Mich.

Hymnal Has Them

► According to a recent poll of 31 votes sponsored by the *Christian Herald*, our new Service Book and Hymnal contains 27 of the 50 most popular hymns of America. The Concord contains 24 of these 50 and the Lutheran Hymnary only 15. It would appear from this extensive poll that our new hymnal has been successful in getting to our church the hymns that Americans love best.

(THE REV.) RONALD A. SAEVIG
Oklee, Minn.

Into the Voting Booth

► The lack of discernment being evidenced in this political campaign by the man on the street, even on the so-called "religious issue" apparently will hit the usual average, low average.

It seems to me that the job that continues to face the Church of Christ is the proclamation of forgiveness through the atonement, for sins of thinking, speaking and acting. The church needs to help the individual Christian think, speak and act on Christian principles, intelligently, not "even into" but "of course" in his job, his home and friends, at the voting booth.

(THE REV.) EDMUND O'DONNELL
Blair, Wis.

With this letter and the other letters on these pages we close the *HERALD's* discussion of the so-called "religious issue" of the current political campaign. Election day is near. —The Editor

Futureless Phantasy

In 1944 at Cotswold-Deverill with the autumn wind
lifting the windows of our hutment and later at Long-
mumps and Rondu with German burp guns chattering
in the black, black forest and the sound of mourning
around us like winter thaw, we used to dream the
dream. It was insubstantial as a glass bubble; a single
blast of a potato masher grenade, a single steel wire
tripped by an unwary foot and the dream was slivers.
But we still dreamed it.

We did not call the dream peace but it was peace.
And it did not vary much from man to man. It was
always a house on a lawn and in the house there was a
kitchen. It had a breakfast nook and all breakfasts were
eaten there, and it had a dining room and here the candles
could shine very stilly in the stilly night. And it had a
living room, an ample but cozy room, and there was
always a fireplace. And upstairs there was a gleaming
bathroom with infinities of hot water and foaming soap
and large dry and very clean towels. And there was a
bedroom which was a Bower of Bliss. And here we
could sleep through roaring snowstorms into the peace
of many white mornings. And in this house, if God
willed, we would live out our lives.

Unfulfilment

For some the dream never became reality because death
intervened.

For many others the dream did not materialize be-
cause the America to which they returned was not the
land of country in which very many people stay very
long in a cottage in Wistful Vista. What the men
longed for was stability—rootedness and growth. What
they got was a curious kind of instability and uprooted-
ness. They came home to a hopped-up escalator upon
which millions of status-mad Americans were trampling
one another to get to the top. Their frenzy was the bottom
of a virtue which had always characterized Ameri-
cans—the surging pioneer passion to get ahead. But
by 1945 and certainly by 1950 the passion had become
excessive and young men were rushing up the escalator
fast that they pitched over dead from coronary inci-
dents or lay bleeding from ulcers in a thousand fashion-
sanatoria.

No Continuing City

The Villain

And the villain in the piece—if there is a villain—was
the massive corporation with its carefully calibrated and
utterly ruthless philosophy of managerial fluidity, a
policy spawned by the Arch Efficiency Expert at two
o'clock on a Sunday morning and applied with dazzling
consistency by any company with a branch system. The
major premise of this system is drawn from the mili-
tary and it says that executives must be kept moving
before they establish personalized relationships with
their superiors or subordinates. Such personalization
leads to sloppiness. You begin to sit on the boss' desk
and you start calling your secretary Mildred instead of
Miss Cash. The result is that you do not drive forward
to new sales records with the same frantic concentration.

Dark Fruit

Presently our most able people are being forced to
move every other year. They establish a home in Toledo
in 1954 but in 1956 they are in Duluth, in 1957 in San
Diego, and in 1959 in Minneapolis. Next year they think
they will have to go to Milwaukee, but it is such a
good opening and Bill's boss thinks that if he gets to
Milwaukee, he will really roll. Meanwhile rootlessness
takes its terrible toll in relaxed commitments to all things
which make life organic and stable. The family is beset
by jitters; the children, making a stab at their tenth
school in 12 years, succumb to neuroses. The church,
well, we ought to join but things are so uncertain, we
would rather not commit ourselves.

And the corporations, well, they enjoin all of us to
support the solid and stable American institutions which
have made us great. In other words, make people Gypsies
and then preach stable virtue and rooted respectability.
It makes a lot of sense.

Studies in the Book of Deuteronomy

By C. L. Bru

In relation to *proportion* it must be observed that four studies have been given to Deuteronomy, and this observation should alert one to this thought: "There is real importance to the book of Deuteronomy." Further, it should be acknowledged that Deuteronomy is rather demanding of the reader, for this fifth Book of Moses wants—insists upon understanding, a "carrying" and "digesting." As a disciple to gain understanding look at the "credo" in Deut. 26:5-10. Now, by and in yourself plan to formulate a "credo" that arises from Deuteronomy. To have a parallel confession of your own and one that springs from your experience with the book, what might you say?

Deuteronomy does have the right to call for a response from you. Such a suggested response should be articulated and written out. Yes, what would you say? However, before setting to this task, "give heed" to three more studies.

1st Study: "The blessing and curse" is at one moment a thing of delight and at another moment a most disturbing—it is meant to be just that—prophetic statement. (A). Earlier references should be reviewed, i.e., Lev. 26:3-45; Deut. 4:25-31; 7:12-15 (blessing); 8:11-20 (cursing); 11:13-17 and 11:26-32. Watch carefully for the use of repetition, e.g. "... go well with you ..." or "... destroy ..." etc.

(B). That which is introduced in Deut. 11:29 finds more detailed planning in Deut. 27:1-26 (and is carried out in Joshua 8:30-35). Try to work out in detail as well as you can this moving religious festival. (At this point one cannot help but think of the "Una Sancta" at the constituting convention of The American Lutheran Church. Involved are voice choirs, use of the antiphonal, the visual aids. Imagine how all this was done. Examine carefully what was said.

(C). Deut. 28-30 is expository material given by Moses on "the blessing and curse." (1). In Deut. 28 what does proportion tell you and why? Deut. 28:1-14 is "blessing" and 28:15-68 is "cursing." (a). In 28:1-14 note carefully and underline the conditional element introduced by the five times used "if." (b). Blessing brings what benefits? (2). The conditional element with "cursing" is introduced by "if" (2X), "on account of," and "because" (4X). Underline the conditional elements so introduced. (3). Above all sense and digest the contrast. In cursing a contrary—the exact opposite—action comes

from God. Set up on paper a list of the benefits "blessing." Opposite to the "blessing" benefits write results of a "curse," as Deut. 28:3-5 *vs.* 28:16-19; 25; 1,10 *vs.* 25c,37,43; 11 *vs.* 38-42—Continue. (4). This is a decided change, an even stronger emphasis, in its prophecy is most tragic, and in time does come. (5). Two interesting summary statements are found in 28:47 and 62-63. A most significant interpretative statement is Deut. 28:46.

(D). Deut. 29-31 is a separate address, but one complementary to the "blessing and cursing." Read it carefully. Note the contrasts, repetitions and cause and give analytic attention to its dramatic climax and challenge in 30:15-20. What *is* life?

2nd Study: In Deut. 31 you have some of the chief acts of the life of Moses, and in Deut. 32 a remarkable "Song of Moses." First review Deut. 3:23-28 and 4:1-4. Also read Deut. 31:1-2,14-16a and 32:48-52. Moses is extremely aware of his own fate. This self-consciousness on the part of Moses must be appreciated. Don't forget either, the genesis of this song. (1). Couple the elements of self-consciousness of Moses with his tremendous faith as revealed in Deut. 32. One example would be in 32:17. (2). What a testimony to God is this song! Find a few statements about God. Repetition serves here especially in two words, "rock" and "jealousy." (3). What concept of history, religious history, is found within this song! This song is truly universal in scope. (4). Watch Deut. 32:44-47, esp. verse 47?

3rd Study: The father's heart of Moses would express itself, and it does in the blessings found in Deut. 33. Each tribe save one receives a farewell blessing. What does he say to each? Who is omitted? How significant this experience must have been—not a dry eye.

Deut. 34 is an appendage and closes the book.

The "credo" suggested above, or a "these words upon your heart" (Deut. 6:6, 11:18), or a statement of witness (Deut. 6:7-9; 11:19,20) is a demanding statement, but a most necessary and valuable one. It makes the rest of the Old Testament live, and enforces your understanding. Write out: Deut. 4:35,39; 6:15,16,25; 7:6; 8:2,3b, 14a; 8:17 (Scan also 9:4; 29:25; 30:11-14; 31:17; 32:26,27, 37,38); 10:14-16; 11:18:15 (N.B. context); 30:19; 31:6,8; 32:4,9,39a. Study these verses and your knowledge of Deuteronomy will give you your own credo.

For the Family Altar

J. R. Hestenes

ward the Twentieth Sunday After Trinity

His Workman

The Epistle: Romans 11:1-12 • The Gospel: Matthew 13:44-50

Monday, October 24

A WORKMAN

Matthew 10:1

And he called to him his twelve disciples. . . .

The disciples of Jesus were ordinary men and to live in His service. Because their dedication they were used mightily in the Kingdom. The glorious company of the apostles was closed long ago, but there is a discipleship open to anyone who believes in Christ and His use. I, too, am in line for this high honor if I believe in Him. If I dedicate myself to Him He will lead me to the work He has in mind for me. No matter what my station in life, or how limited my gifts, there is something for me to do. I ask Christ for my directions.

If my life is to count for anything, Lord, it must count for You. Make me a good user of life, a careful manager of my days, and an obedient servant of Your commands. Take my life and put it to work for Your purposes. Amen.

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Thursday, October 27

TRANSFORMED

Romans 12:1

I appeal to you . . . to present your bodies as a living sacrifice.

A real witness as to Whose we are is made in the realm of the physical. That is why the Apostle Paul made his appeal to the Romans, and to all who bear the Name of Christ, to let the Spirit rule in matters of the flesh. We are living in times today where the flesh is being tempted and treated as though it were good. The big questions are these: What shall I eat and what shall I wear? What shall I drink? There is a higher level of life than the one that caters to the flesh. This is the truth that Christians must bear clear witness to if they are to be faithful to Christ.

Be the Champion on the battlefield of my personal life, dear Jesus, so that the Spirit may always prevail over the flesh in the running battle of my life. Give my sins and help me to subdue the desires of my flesh that I may be faithful. Amen.

Tuesday, October 25

WORTHY WORK

I Corinthians 3:9

For we are fellow workmen for God; you are God's field, God's building.

You do not need to be a pastor, a missionary, a teacher, to be engaged in the Lord's work, for all who believe in Christ are supposed to be workers for God. That includes me if I am a student in school, a carpenter or a farmer. I can work for the Lord if I am a nurse, a housewife, or a clerk in a store. How fine it is that God can use all of us! While we work to make a living He can use us to make a life. It is good to know that life is more than "making ends meet," and that we have opportunity to render service that counts to the glory of God and far outlasts our short life on earth.

I praise You, heavenly Father, for rescuing my life from being a service to self. Keep open before me the many doors of service to others, and press upon my heart the burden so many others are bearing in life that I may by helping these, serve You. Amen.

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Friday, October 28

BE IN LOVE

Ephesians 5:2

And walk in love, as Christ loved us and gave himself up for us.

What we are and what we believe in cannot be hidden for long. It is bound to show itself. If I have something on my heart I cannot keep it there. It will make itself known. I will give expression to it with my actions. It should be a natural thing to express the love Christ has shown by living in love. But this is not a simple thing to do unless we have realized fully the wonder of the love that saves us. Then we will see others as Christ sees them, and a distinguishing mark will be that of love. In this loveless world, here is a sign that we are touched by a Power that controls and commands.

True love can beget nothing but love, O Christ. Make me an emissary of Your love so that where there is hurt I may be instrumental in bringing healing, where there is misunderstanding I may let Your light shine. Grant me this, I pray, in Your Name. Amen.

Wednesday, October 26

SOMETHING TO SAY

Luke 1:46

And Mary said, "My soul magnifies the Lord. . . ."

This beautiful song of Mary is loved and held dear by all faithful readers of the Bible. It is a wondrous expression of thanksgiving to God. It witnesses to His love and mercy. Every person has something to say about God. Some don't say much because they have little to say. Some times they have evil things to say because their heart is filled with bitterness or ignorance. But what do you have to say? If you have known His love and mercy, if you have experienced His presence and power, are you saying so, and in accents clear for others to hear?

Open my lips, O God, that my mouth shall show forth Your praise. Let me be quick, when good opportunity arises, to speak for You. My voice also is redeemed to serve in Your high purposes. Give me the willingness to witness to You. Amen.

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Saturday, October 29

LET IT WORK

James 1:21

Receive with meekness the implanted word, which is able to save your souls.

The Word of God has power, but it must be permitted to do its work. James says there are many things that can stand in the way of the Word. Clear them away, he says, and let the Word work in you. One obvious way to give the Word a real chance is to do it. Just to read it or listen to it is not enough. The Word at work makes a disciple. Disciples listen to the Word but they also respond to its commands. They love the Word and give it free course in them and through them. Doing this, they not only follow the will of the Father in heaven, but they also draw upon the only source of power available.

As Mary sat at the feet of Jesus to listen to His Word, so also, dear Father, let me meditate upon Your Truth, to be refreshed for living and serving, to be reminded of the work You have chosen for me to do, and to be guided in doing it. In Jesus' Name. Amen.



The CHURCH in Today's World

Population, Church Gains for 1959 Noted

Membership in churches and synagogues of this country's 50 states increased by 2,699,164—or 2.4 per cent—in 1959 for a record total of 112,226,905.

Last year 63.4 per cent of America's estimated total population of more than 178,000,000 belonged to a church or synagogue—highest ratio of religious affiliation to the number of people in U. S. history. In 1958 the ratio was 63 per cent of the population at that time.

While the estimated American population increased by 1.8 per cent between 1958 and 1959, however, church and synagogue membership gained only 0.4 per cent in relation to the number of people.

These and other religious statistics are from the 1961 Yearbook of American Churches, published by the National Council of Churches. They are based on reports received from 254 religious bodies in all the 50 states and the District of Columbia.

Of the 112,226,905 church and synagogue members in 1959, the Yearbook said that 226 Protestant groups reported a total of 62,543,502 communicants, as against a membership of 61,504,669 in 1958 in 224 bodies.

Among the other religious groups, Roman Catholics last year numbered 40,871,302, Jews 5,500,000, Eastern Orthodox 2,807,612, and Buddhists 20,000.

The Yearbook also gave 484,489 as the total number of members in Old Catholic, Polish National Catholic and Armenian Church of North America parishes.

With respect to Protestant and Catholic church membership, the Yearbook pointed out that "no precise comparison is possible. Most Protestant churches enumerate as members persons who have attained full membership, usually at the age of 13. Catholics regard all

baptized persons, including children, as members."

In major Protestant "family" groups, Baptist bodies reported the highest inclusive membership figures for 1959—20,879,220. The next five largest "families" were: Methodist, 12,358,861; Lutheran, 8,021,091; Presbyterian, 4,202,956; Christian Churches (Disciples of Christ and the Churches of Christ), 3,809,064; and Eastern Orthodox 2,807,612.

The Yearbook noted that the majority of Protestant communicants belong to the major denominations affiliated with the National Council of Churches—39,701,079 in 33 bodies, including Orthodox and the Polish National Catholic Church.

Church-Delinquency Probe Authorized

A nationwide research program to determine what this country's Protestant churches are doing about the prevention and rehabilitation of juvenile delinquency was endorsed by participants at a two-day consultation convened in New York under the auspices of the National Council of Churches.

Expected to cost about \$175,000, the project will be undertaken by research agencies outside the NCC and its constituency under the general supervision and coordination of the council's Bureau of Research and Survey.

The consultation on the churches' role in preventing and rehabilitating juvenile offenders was attended by 70 educators, youth work specialists in government and private agencies and clergy.

In outlining the program, Dr. Lauris B. Whitman, executive director of the NCC research bureau, stressed that present church efforts for dealing with juvenile crime are "sporadic and piecemeal."

He said a research program is needed so that the churches will be better able to plan a concerted attack on the problem.

The project, Dr. Whitman explained,

will use recent research in the of juvenile delinquency by socialists and actual case studies of churches are doing on all levels.

A report on the research will be at a national interdenominational conference on the churches and juvenile delinquency scheduled for the summer of 1962. Its findings will be used as a basis for the churches' future program planning.

The consultation meanwhile decided the churches' role in prevention and rehabilitation in a report to be distributed among the NCC's 33 constituent churches for study.

In dealing with the preventive aspects, the report in part, called on churches to keep programs and services fully operative throughout the year, especially in areas of high delinquency, and to provide worship and preaching in such a way that the proclamation of the Gospel is relevant and in language that can be understood and appreciated by youths.

It also urged churches to foster research and support local, state and



—RNS
"CHRISTMAS TREE CHURCH"—Residents of West Berlin have nicknamed this church in their neighborhood the "Christmas Tree Church" because of its unique tower design.

onal legislation aiding the preven-
of delinquency, and to study the
cts of mass media on children and
ng people and cooperate with con-
ective efforts to improve these media.
n rehabilitation, the report contin-
churches should recognize that
gion is an essential rehabilitative
redemptive resource and that the
ority of offenders can be rehabili-
d, and they should cultivate a cli-
te of acceptance toward the juvenile
nder in the church fellowship and
the community.

Churches should also establish co-
rative service relationships with the
rts and other public and voluntary
ncies serving in the field of rehabili-
on . . . so that at no time will the
nder feel excluded from Christian
cern.

Addressing the consultation, Dr. Roy
Ross, NCC general secretary, said
t the juvenile problem is so urgent
t "we dare not wait for complete
istics" from the projected research
gram.

Churches today, he said, must work
h allied agencies to find the causes
the problem and determine lines of
rective action, alerting church mem-
s and enlisting their support for
grams.

Burma Going Buddhist?

leated debate is expected at the
h-coming session of the Burmese
liament when a formal vote is taken
a constitutional amendment making
ldhism the state religion. The par-
ment is due to meet sometime be-
the end of the year.

finister of Industry, Mines and La-
U Raschid, has openly opposed
amendment, although Premier U
recently declared that "I am de-
nined to bring in state religion, even
have to die in the attempt."

fr. Raschid, who also is president
the Burma Moslem Organization,
ended that "followers of all re-
ons should be accorded the same
ileges and rights and do all they
for their own religions."

ighty per cent of Burma's 20,250-
population is Buddhist. About 600-
of the population are Protestants
a slightly greater number Moslems.
re are over 177,000 Roman Catho-

'Old Rugged Cross' Still Favorite Hymn

"The Old Rugged Cross" remains
America's best-loved hymn, according
to a poll taken by the *Christian Herald*,
a nondenominational Protestant month-
ly published in New York.

Readers cast 30,000 votes in the poll
to register the largest response to any
Christian Herald hymn survey.

Both the first-place hymn and the
runner-up, "What a Friend We Have
in Jesus," occupied the same positions
they did in the magazine's 1953 survey.

Others ranking among the top 12 of
the 1,666 hymns named were (accord-
ing to decreasing popularity): In the
Garden; How Great Thou Art; Sweet
Hour of Prayer; Abide with Me; Rock
of Ages; Nearer, My God to Thee;
Amazing Grace; Jesus, Lover of My
Soul; Beyond the Sunset; and Blessed
Assurance.

In the previous poll, hymns in third,
fourth, and fifth places were: I Love
to Tell the Story, In the Garden, and
Rock of Ages. By 1960, I Love to Tell
the Story had dropped to 20th on the
list.

While ministers voted generally for
the more stately, serious hymns, they
chose as Number 1, What a Friend We
Have in Jesus, followed by: The Old
Rugged Cross; When I Survey the
Wondrous Cross; Amazing Grace; and
How Great Thou Art—to name but the
first five on their list.

Biggest surprise in the balloting,
noted Bill McVey, the *Christian Herald*
Singer who conducted the poll, was the
fourth-place winner, How Great Thou
Art, a newcomer to the U. S. Written
in Sweden in 1885 by Carl Bosberg
and set to an old Swedish folk tune,
the hymn was translated into several
European languages, including Russian,
said Mr. McVey.

Discovered in the Ukraine and trans-
lated by an English missionary, it was
popularized in America through its use
in Billy Graham's evangelistic meetings
and radio programs.

Because of enthusiastic response to
the hymn poll, Dr. Daniel A. Poling,
Christian Herald editor, and Mr. Mc-
Vey have launched a movement for
hymn revival and hymn singing in
homes throughout the country.



—RNS Photo

"FEED MY SHEEP"—This Church World
Service worker is carrying out the com-
mand of Christ as he distributes portions
of powdered milk to hungry school chil-
dren in Hong Kong.

New Jersey

(Continued from page 9)

Besides the fact that only half the
school's students are Lutheran, the
school reflects the varied community
that is Hudson County far better than
most public schools. Many public
schools are almost totally Negro be-
cause of their location. Others have an
unusually high percentage of Jewish
students for the same reason.

The Lutheran School has a healthy
cross-section of children from all back-
grounds. What better place is there
to learn the lessons of living than in
a Christ-centered school that mirrors
the community's many racial and ethnic
backgrounds?

The future of the Lutheran School
of Hudson County appears rosy. The
problems that lie ahead are the kind
for which one can be grateful. Addi-
tional teachers will be needed. There
is a possibility that part of the school
will be moved to the nearby Lutheran
Church of Our Savior which has re-
cently constructed a parish education
building. The addition of new congre-
gations to the Association will give a
broader base of support.

The goal of a complete Lutheran
grade school in Hudson County may
come far sooner than anyone dreamed.

'Step Across the Street'

Editors Hear Plea for Unity

Pleas for greater efforts to bring about closer Lutheran unity were voiced at the 47th annual meeting of the National Lutheran Editors' and Managers' Association in St. Louis, Mo.

As a "next step" in closing the ranks of divided Lutheranism, Dr. Philip A. Johnson, public relations director of the National Lutheran Council, urged Lutheran church bodies to acknowledge the unity that already exists among them "as followers of Christ."

"For Lutheran Christians who accept the Holy Scriptures as the inspired word of God, and the Lutheran Confessions to withhold acknowledgement of unity," he said, "is a compromise of Christian witness far more serious than that of standing together—to pray and to preach—while we disagree on certain matters of practice."

Asserting that "we don't manufacture unity, it is a gift of the Holy Spirit," he told the church editors and publishers that "our role is to discover, acknowledge and express His gift of unity."

Dr. Johnson noted that in the near future most of the Lutherans in America will hold membership in three Church bodies.

Pointing out that these groups have cooperated on the national level in many areas of activity, the speaker charged that "we have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it."

"If it's not wrong for leaders to meet, pray and work together, then it's not wrong for followers, and it's not wrong for editors to recognize the fact," he said. He suggested further that it was "time for forms and structures to catch up with our practice."

Dr. Johnson urged that members of congregations of the several bodies "ought to step across the street" and get acquainted with each other.

"If we can't break the bread of the Sacrament together, we could and should break the bread of Christian friendship," he said. "If we can't yet preach freely in one another's pulpits, we can exchange views in one another's living rooms."

The editors and publishers also heard a seminary president of the Lutheran

Church-Missouri Synod deplore the divided state of American Lutheranism as "the greatest scandal in organized Christianity."

"It is high tragedy that we cannot walk the same pathway," declared Dr. George J. Beto, head of Concordia Seminary at Springfield, Ill., who said that "if I was a church editor I would dedicate myself to the task of eliminating this scandal."

He also called for greater loyalty to the Scriptures and the Lutheran Confessions as a means to achieve the goal of ultimate Lutheran unity.

The removal of obstacles to a united church was cited by Dr. Beto as one of five campaigns he would "carry on simultaneously" as a church editor.

Another, he said, would be a campaign for "better communication of the Gospel" because "too many sermons are not lay-related" and "theological jargon is as unintelligible to the average layman as medical terminology is to the non-physician."

Also advocated by Dr. Beto were campaigns by church editors against ritualism, legalism, and the danger of making Lutheranism a middle-class social organization rather than a religious fellowship.

Clothing Appeal Set

Lutheran World Relief will hold its annual Thanksgiving Clothing Appeal during the week of November 20-27.

Letters, brochures and posters announcing the drive and emphasizing areas of pressing need throughout the world are being sent to pastors in each of the more than 11,000 congregations in the eight church bodies participating in the National Lutheran Council.

Similar material heralding the appeal

is being sent to some 6,000 congregations of their bodies by the two agencies cooperating with LWR in the campaign—the Board of World Relief of the Lutheran Church—Missouri Synod and the General Relief Committee of the Wisconsin Evangelical Lutheran Synod. Clothing gathered by individual congregations and through community-wide efforts will be shipped to the LWR warehouses across the country for distribution overseas. As in the past, it is expected in many areas that such churches will form cooperative drives to gather enough clothing to fill only a few more boxcars.

Plans for Africa's Future Church Made

Several recommendations for the future of the Lutheran Church in Africa were made at the All-Africa Conference of Lutherans held recently in Madagascar. Some of these were reported in last week's LUTHERAN HERALD. The results of the discussion and decisions of the final days of the conference follow:

Evangelization—not church organization—was stressed at the Conference as the "primary responsibility" of churches regardless of any organizational changes accompanying mass Church integration.

In a resolution, delegates noted that the task was so great that "it commanded the full attention of the mission and Church" and proposed that the central theme of the Third All-Africa Lutheran Conference—to be held in Ethiopia in 1965—be "Partners in Missionary Outreach."

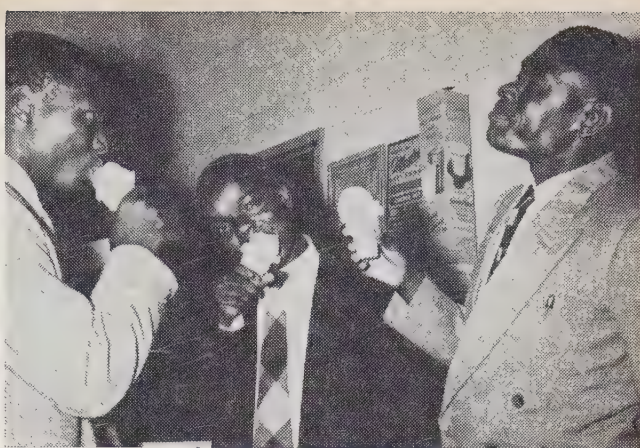
Delegates in another action, decided that their African Churches "should be entrusted with full autonomy with the right to select their own leaders, be they African or European (Western) and to do so without the necessity for action to be ratified by the home board."

At the same time, the conference stated its conviction that "the unfinished task of evangelization requires continual use of missionary personnel and that the African Churches earnestly desire this help."

In other resolutions, delegates affirmed the need for the Churches to



Interesting plane load of African students arrived recently at the Wold-Chamberlain Airport which serves Minneapolis and St. Paul. At left Clair Ledum and Richard J. Smith, student workers at Luther Theological Seminary, St. Paul, were on hand to greet (left to right) Shadrack Ngowi, Eliamani Meena and



Abimael Lema. The three will study at Luther this year. In the right hand picture, Tamilwai Lukingo (left) from Tanganyika, a student at Gustavus Adolphus College, St. Peter, Minn. for the past year, introduces American ice cream cones to Felix Meta and Yona Nkurulu who arrived on the plane to attend Gustavus.

ter efforts in adult literacy work
production of good Christian litera-

he conference summoned African
istians to "give serious considera-
to the duty and responsibilities of
istian citizenship," asserting their
failure to stress this duty in their
orate and individual lives.

contended that the individual
istian in this area of the world
st be prepared to make himself
lest he and his Christian brethren
olated from the world and thereby
me unable to witness effectively in
world."

lthough cautioning that "churches
ld not participate in politics as
ches" nor should pastors identify
selves with particular parties, the
erence said that "the church itself
t be ready to speak on issues of
nship which, according to the
tures, are right or wrong."

another statement, the conference
ed "gratitude to God" and joy
h those among us whose countries
recently gained independence or
n the way to full autonomy." How-
it told the churches of Africa
Madagascar that they "cannot re-
aloof from the contemporary
ts in their countries."

he churches were enjoined to "de-
ce public evils such as injustice,
imination and corruption wherever
occur in their countries, even
gh this prophetic ministry might

lead them into suffering." They also
were counseled to concern themselves
more with the social and economic
life of their nations.

Delegates, in another resolution, pro-
posed two committees representing Lu-
therans of Madagascar and each nation
or region of Africa to examine "in the
light of the Word of God . . . questions
that confront the church today" to
which the standard doctrinal writings
of Lutheranism (produced in the 16th
century) "do not give complete
answers."

One committee would deal with lit-
urgy, and the other would study "the
relation of Church and State with
specific attention to local conditions,
baptism, the Holy Spirit, intercom-
munion, the historic episcopate." Main
purpose of the studies by the second
committee would be to "give guidance
for ecumenical discussions" looking
toward wider Church union following
achievement of Lutheran unity in
African nations and regions.

Delegates requested the LWF De-
partment of World Mission to "draft
a master statement that might be used
in formulating agreements on coopera-
tion and help between African Church-
es and Churches or societies of the
West that supply help in personnel and
finances."

The conference endorsed a Lutheran
World Federation statement calling for
eradication of "all attitudes and prac-
tices of racial discrimination." Adopted
two weeks earlier by the LWF Com-

mission on World Mission at a meeting
in Bukoba, Tanganyika, the statement
declared acceptance of the Christian
obligation "to remove from our midst
all vestiges of discrimination of race,
culture or nation."

Delegates to the conference revised
the LWF statement slightly to read:
". . . that we are under an obligation
to remove from our midst all vestiges
of discrimination against men on the
basis of race, culture, nation or tribe."

A procession of 500 persons through
the streets of this health resort city
and an outdoor rally attended by the
175 conference participants and 5,000
Malagasy brought the conference to a
close.

Bible Racket Exposed

Racketeers in Nigeria and Ghana
are flooding the United States with
appeals for free Bibles, with many of
the begging letters directed to Lutheran
groups and individuals.

The American Bible Society told the
National Lutheran Council's News
Bureau that most of the requests for
Scriptures sent to American Christians
from the West African countries appear
to be fraudulent. Investigation, it said,
has revealed a striking similarity in
content of the letters, which have in-
creased in volume over recent months.

The Society urged that all persons
receiving such letters forward them to
the ABS office at 450 Park Avenue,
New York, N. Y., instead of respond-
ing directly to the senders.

Wilhelmsen, Dale Evangelism Aides

A Canada district president and a prominent UELC pastor have been named to Evangelism posts in The American Lutheran Church.

Dr. Conrad M. Thompson, The ALC's director of evangelism, announced these appointments effective Jan. 1:

Dr. Mars A. Dale, Saskatoon, Sask., president of the Canada District of The Evangelical Lutheran Church, was named an assistant director of evangelism in charge of "Preaching-Teaching-Reaching" missions (PTR's).

Dr. Karl J. Wilhelmsen, pastor of Gethsemane Lutheran Church (UELCL) at Racine, Wis., was named a preaching evangelist.

Dr. Dale, 55, has served in Canada since 1947 as district president, an office similar to that of bishop in other denominations.

Born at McIntosh, Minn., Dr. Dale was graduated from St. Olaf College in 1926. After graduation from Luther Theological Seminary, St. Paul, Minn., in 1929, he served parishes in Chicago until 1937. He served churches successively at Stevens Point and La-Crosse, Wis., before going to Canada. He received an honorary doctorate in 1949 from St. Olaf College.

Dr. Wilhelmsen, 66, has been pastor for 30 years at Racine, Wis., and previously served at Kansas City, Kansas. He was ordained in the United Evan-

gelical Lutheran Church in 1922 after graduation from Augustana Theological Seminary, Rock Island, Ill. His undergraduate work was at University of Kansas (1918), where he was elected to Phi Beta Kappa. In World War I he served as a Master Gunner with the U. S. Coast Artillery.

Dr. Wilhelmsen's many activities have included student service and evangelism work for the UELC, membership on the executive committee of the now disbanded American Lutheran Conference, and membership from 1950-60 on the Joint Union Committee which planned the merger that produced The American Lutheran Church.

Churches

Eau Claire, Wis.—Grace Church here celebrated its 50th anniversary from September 25-October 9. Former pastors C. E. Nestande, E. S. Hjortland, and J. N. Quello, as well as Dr. A. N. Rogness, president of Luther Seminary, St. Paul, Minn., were the speakers at the various events. In connection with the church's anniversary, the congregation has completed redecoration of its sanctuary, the installation of a Schlicker pipe organ, and a new Sacristy and radio control room. The Rev. Marcus Graval is the present senior pastor of Grace Church.

Blanchard, N. Dak.—A new addition to the Blanchard Church here as well as new altar furnishings were dedicated recently. Dr. Loyal Tallak-

son, president of the North District, officiated at the services. Participating was the Rev. A. Tjornhom, a former pastor of the parish, and the Rev. C. F. Savoy, present pastor. The altar and furnishings were built by members of the parish.

Eau Claire, Wis.—First Church here, the Rev. G. S. Thompson, has begun a \$400,000 construction remodeling project which will modernize and refurbish its sanctuary, provide a new education unit connecting with the church and its youth building.

Ortonville, Minnesota—First Church here recently completed a \$27,000 parsonage for its pastor.

Hartford, Wis.—A new parsonage erected by St. Olaf's Church, 10 miles south of here, was recently dedicated by the Rev. Byron C. Nelson, former pastor of the parish. The Rev. Oscar Rem is the present pastor.

Obituaries

The Rev. Axel Anderson, Wadena, Minn., died August 8 when his mobile overturned near Dickinson, Dak. He was enroute to a 75th anniversary celebration at Melville, Minn. He was born Oct. 5, 1903, at Wadena, Wis. He was graduated from St. Olaf College and Luther Seminary and ordained in 1930. He served parishes at Richey and Big Timber, Mont., Argyle and DeForest, Wis. In 1941 he organized Minnetonka Lutheran Church at Wayzata. The congregation had adopted a plan for constructing a new building the day before the accident. He was married to Irene Carey in 1929. He is survived by his wife, two daughters, and a son. Funeral services were held at the Minnetonka Church and in Colfax, Wis.

The Rev. Edward Struxness died June 22 in Willmar, Minn., where he had resided since his retirement in 1954. He was born Jan. 15, 1882, near Willmar, Minn. He attended Willmar Lutheran College, and Luther Seminary, and was ordained in 1909. He served as pastor at Mohall, North Dakota, and Belgrade, Mont. He was president of the North District YPL and a member of the Home Mission Board. He was a



—ELC Photo

MEMORIAL HOME DEDICATED—Tuff Memorial Home for the aged in Hills, Minn., near the Iowa and South Dakota borders, was recently dedicated. Major contribution for the \$270,000 structure was a legacy from the late Gilbert Tuff, Hills farmer. This is the last of the homes for the aged to be dedicated by the ELC before its union with other Lutherans becomes effective at the end of 1960.

ulia Nash in 1922. He is survived
his wife, six daughters, and five
, including the Rev. David Strux-

anges of Address for ELC Pastors

J. Aal, Starbuck, Minnesota, 9-15-60
arnon E. Anderson, 521 North 8th Street,
towoc, Wisconsin, 9-26-60
vid E. Bidne, 422 South 5th Street,
neapolis 15, Minnesota, 9-30-60
vin P. Brucklacher, Florence, South Da-
10-10-60
O. Egertson, 8906 David Avenue, Los
les 34, California, 9-1-60
Martin Eidbo, Box 135, Kenmore, Wash-
n, 9-15-60
gene H. Engelstad, 317 North Church
t, Elkhorn, Wisconsin, 10-1-60
ul O. Forsberg, Howard, South Dakota,
60
arold Frostad, P.O. Box 187, Chaplin,
Canada, 9-15-60
A. Givold, 1319 South 3rd Avenue,
o, North Dakota, 10-1-60
thur L. Gronberg, Badger, Iowa, 10-16-60
ando M. Gunderson, R.F.D. No. 3, Al-
Nebraska, 9-10-60
mes S. Hamre, Box 956, Red Lodge,
ana, 9-14-60
ward T. Hedlin, 917 North Third Ave-
Maywood, Illinois, 9-11-60
ul H. Running, Box 476, MCR Dep.,
s Island, South Carolina, 9-1-60
rdon A. Selbo, 207 Crescent Ave., De-
a, Iowa, 9-1-60
le W. Skatrud, 1206 Utah, Libby, Mon-
9-7-60
onald J. Snee, c/o Princeton Theol.
n, Princeton, New Jersey, 9-8-60
un Spann, 4566 Clairemont Mesa Blvd.,
Diego 17, Calif., 8-1-60
Theodore Thompson, 415 N. Orchard
Northfield, Minnesota, 8-15-60
uane Ulleland, 1758 Lexington Ave., S.,
aul 18, Minnesota, 9-6-60
arren Sorteberg, 2315 Chicago Ave.,
neapolis 4, Minnesota,
chard Vangerud, 336 Fourth Ave. S.,
Cloud, Minnesota, 9-15-60
H. Wangen, Carpio, North Dakota,

ly Ordained:
chard E. Barnwell, Hayti, South Dakota,
60
niel P. Bergeland, 10023-94th Ave.,
de Prairie, Alberta, Canada, 9-1-60

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687-9A

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3 bedroom frame dwelling, oil heat, forced
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